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takes place, how a specific idea becomes modified into another specific idea.

To enunciate such a special law or laws under which the intellectual evolution of the world proceeds, is the aim of this present work. The author finds three types of cause entertained by the human mind—these three being determined by the notion they have formed to themselves of the *nature* of the cause or causes by which they conceive the world to have been produced. These he denominates, for convenience, Religious Causes, Metaphysical Causes, and Scientific Causes. Upon these three causes as constant factors in the intellectual history of the world, he seeks to reconstruct the history of Intellectual Development. Instead of regarding Philosophy, as Hegel has done, as a swelling torrent which whirls into its own current Religion and Science as mere tributaries and spoils, he has figured it as only one form of thought among several, each of which has its own laws and modes of procedure. Taking his stand upon the human mind in its ensemble, not upon some segment, he uses each of the corresponding causes in turn as a fixed point by which to measure the other—like the surveyor, who uses the height of a tree to measure the extent of a field, and the length of a field, the height of a tree.

The author confesses, with fine tolerance, that the belief in a stupendous and overarching Supernaturalism everywhere enfolding and pervading the world, is largely personal conclusion and not necessary transferable to other minds. It is therefore not pressed upon the reader, but is left to his deep moods with their finer and truer spiritual affinities and intentions.

W. S. S.

L'Idéalisme Social par E. FOURNIÈRE, *Bibliothèque Générale des Sciences Sociales*. Paris. Felix Alcan, 1898.

The author is a convinced socialist; at the same time a true scientist.

Formerly humanity, being unable to conceive of an ideal on earth, looked for its ideal in a life of dreams, after the present life. At the present time the necessity for so doing no longer exists. Science has so developed as to afford no means for the realization of happiness in this world.

The old science—*e. g.*, the discussions on the *Universalia* during the Middle Ages—stood entirely aloof from practical life. To-day, although engaged in work independent one of the other, they both strive towards attaining the same end. It is not necessary to give examples showing how much the recent scientific discoveries have advanced mankind towards the ideal of a socialist.

It will be found that two other steps in the same direction have been taken: co-operation, and the division of labor, which even more than the development of science are a proof of the socialistic character of modern life. It is true, however, that much remains to be done in establishing the relation between the work-giver and the worker, which, as yet, is a sort of slavery, owing to the fact that the salary does not represent the full value of the work done, the work-giver retaining part of the profit. On the other hand capitalism is in a process of transformation, it is becoming impersonal, that is, corporations take the place of private capitalists in large enterprises—a new triumph of Socialism—and those are cases even where the laborer has his share in the profit, where he has become an associate in the business.

From the standpoint of economics the result of the latter movement will be that, owing to the progress science has made, production will be so abundant that the cost of living will be reduced to nothing. All this is advanced in the strongest and most logical manner.

Not so the second part: the development of the social institutions.

First the family. Capitalism has demoralized family life. Women, having to work in factories, are obliged to leave their homes. But there is some advantage in this state of affairs; earning her bread herself, has given to woman her social independence. She now is, or will be, a "social all" just as well as man.

The relations of the individual to the State will continue to develop further. Democracy has taken the place of monarchy, and the modern man does not admit that the State has any jurisdiction in private affairs, but that it must confine itself strictly to the administration of public matters. Mr. Fournière thinks that the time will come when public laws will be useless, because man will comply with what he has himself established, he being at the same time ruler and subject. This, as will be readily seen, is more than socialistic idealism; it is the anarchistic ideal of society.

Will the socialistic ideal ever become a reality? Mr. Fournière believes in it. The first thing, then, is to have mankind understand this ideal, to have a clear image of it in its mind, so that it may learn to live up to it.

A. SCHINZ.

Le Suicide. By EMILE DURCHEIM. Felix Alcan, Publisher, 1897.

This recent French work on suicide, though marred by provincialism and prejudice affords some views that are of real value.

The author is a professor of Sociology at a provincial University and has evidently seen very little literature of recent date on the subject, for his latest statistics are mostly those of 1870 to 1875 and are largely quoted from Morselli's "Suicide," published in 1882 in the International Scientific Series.

A more recent work, "Suicide and Insanity," by Dr. S. A. K. Strahan, published by Swan, Sonnenschein & Co., in 1894, in the same series with Gronlund's "Co-operative Commonwealth," the Social Science Series has statistics for 1880 and in some cases for 1890. Durchein shows prejudice in arguing that Catholicism is less favorable to insanity than Protestantism, founding his view on statistics of Catholic countries, though on his own figures suicides are only half as frequent in England as in Austria. Later figures give England 74 suicides per million inhabitants, and Austria 144.

The real fact, which none of these writers seem to have touched, is that suicide is most prevalent in rationalistic, intemperate countries.

The real advance of the French work on its predecessors is in the parallelism traced between suicide and alcoholism (distilled liquors). The Scandinavian temperance movement may diminish suicide in the near future.

A remedy is also presented, though it is only mentioned as a punishment.

It is taken from the New York Penal Code of 1881, which punishes attempted suicide with imprisonment not to exceed two years, or fine or both. Strahan and also Durchein show that suicide is no real sign of insanity.

H. L. EVERETT.

La Religion et les Sciences de la Nature, par F. BETTEX. Genève, 1898. pp. 296.

The author first discusses progress and actual evolution, then the relations between Christianity and science, and finally characterizes and points out the dangers of materialism. Religion is not knowledge, but life; and many of its postulates could be founded on science, to which, however, some are opposed. The physical is for the sake of the moral world. For the Christian there are three revelations: conscience, nature, Scripture. It is suggestive that 25,000 copies of this work have been sold.